

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 23, No. 8

Citizen Potawatomi Nation

August 2001

CPN Early Head Start observes Culture Day

According to the Early Head Start performance standards under Education and Early Childhood Development, the staff is responsible as they develop the curriculum to be "developmentally and linguistically appropriate, recognizing that children have individual rates of development as well as individual interests, temperaments, languages, cultural backgrounds, and learning styles." It appears as observed by several trainers (visitors) that CPN Early Head Start has a strength with its representation of diverse cultures. Therefore, the babies are beginning to see this diversity through their developing senses of vision, hearing, gross and fine motor and most important mental health specifically self confidence. There are several ways the EHS staff plan to continue this growth and respect of different cultures.

Recently the Citizen Potawatomi Early Head Start children had one day set aside for giving special recognition to the diverse cultures represented in its program. Located within the CPN Headquarters building, native culture is present daily within the program. However, the children enjoy the extra focus given on Culture Day. The children, faculty and staff took time out of their normal routine to recognize the traditional dress of some of the groups represented by the families within the program. Not only will one day be set aside each month to celebrate this diversity, but the pictures, songs and many of the materials the staff use in the classrooms are used everyday to enhance cultural heritage and language. Parents are also a part of the planning whom we recognize as our resources for our wonderful experiences.

Children were invited to bring their own traditional dress along with them for the day or to dress up in clothes of other tribes available for them to choose from. Music and songs filled the air as the children examined the difference in clothing, headdress, and beadwork.

Indian tacos for lunch rounded out the day's events for the children.



Above: Early Head Start students and teachers pose for a group shot in their tribal dress. At right, two youngsters take a play break.



TRIBAL TRACTS

Walking on ...

Geraldine (Jerry) Stinson

Geraldine (Jerry) Stinson, age 77, passed away September 13, 2001, in Oklahoma City. She was born September 26, 1923 at Sacred Heart, Oklahoma but had been an Oklahoma City resident since 1958. She was a member of the Citizen Potawatomi Nation, the daughter of Charles Curley and granddaughter of Peter Curley.

Jerry was preceded in death by her daughter, Sheila Taylor and brother, Ben Curley.

She is survived by her husband, Marvis; sister, Mary Eisert of Muskogee; daughter, Pat Coffeen and son, Gene Stinson. A host of nieces, nephews, grandchildren and great grandchildren will miss her presence in their lives.

Services were held September 15, 2001 at Resthaven Funeral Home Chapel followed by burial in Resthaven Memorial Gardens.

William A. Haas

William A. "Bill" Haas of Garland, Texas, died Sept. 27, 2001, at the age of 62. He was the son of George Earl and Dovie Kelly Haas, born May 19, 1939 in Asher, Oklahoma.

Haas was an automotive wholesaler, served as a deacon at Jupiter Road Baptist Church for 18 years, and was a member of the Citizen Potawatomi Nation.

Survivors include his wife Nancy Haas of Garland; three sons, Billy Haas

of Tyler, Texas; Bret Haas and Brian Haas, both of Garland; six grandchildren, Amanda, Leah, Elizabeth, Kayla, Zachary and Jonathan; brother, Jim Haas of Waldren, Ark.; and sister, Mary McCuiston of Oklahoma City.

Services were held October 1 at Jupiter Road Baptist Church. The Rev. Jerry Zucha and the Rev. James A. Starkes officiated. Burial was at Mills Cemetery, also in Garland.

Jessica Luper earns variety of honors

Jessica R. Luper, 2001 graduate of Hennessey High School, has been recognized for her outstanding achievements. Jessica was an honor student and was recognized at an honor banquet for her 4.0 GPA and for being on the Superintendent's Honor Roll. She received a National School Choral award, the Directors Right Hand award, rated number one for the Tri-State Solo Ensemble (Enid, OK), rated number one in an Interscholastic Contest, rated number one at Redland Community College for Voice Performance, received superior rating at the Chandler Invitational Music, and was the second place winner of the Masonic Senior Essay Contest. Her family and friends are very proud of her achievements and wish her luck in college. "You can be all you set out to be!"

Blassingame named All-American scholar

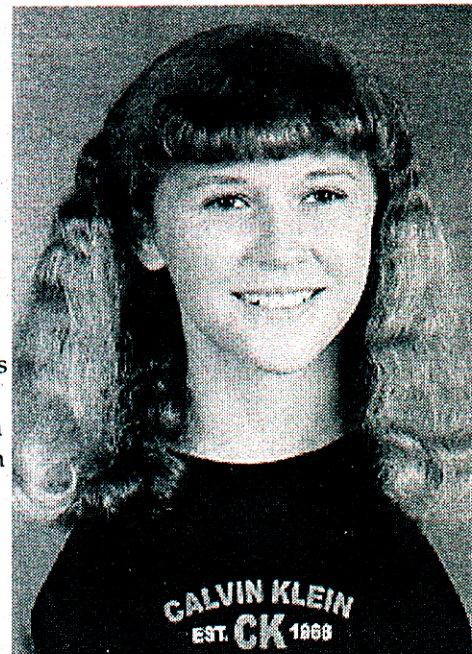
The United States Achievement Academy announced today that Geralynn Sunshine Blassingame from LeFlore, OK has been named an All-American Scholar.

The USAA has established the All-American Scholar Award Program to offer deserved recognition to superior students who excel in the academic disciplines. The All-American Scholars must earn a 3.3 or higher grade point average. These are awards few students can ever hope to attain.

Geralynn, who attends LeFlore High School, will appear in the All-American Scholar Yearbook, which is published nationally.

"Recognizing and supporting our youth is more important than ever before in America's history. Certainly, United States Achievement Academy winners should be congratulated and appreciated for their dedication to excellence and achievement," said Dr. George Stevens, Executive Director of the United States Achievement Academy.

Geralynn is the daughter of Gerald and LeVaughn Blassingame from



LeFlore, OK. The grandparents are Woodrow and Myrl Dukes from LeFlore, OK, Mary Johnson Phillips from Oklahoma City, OK and Gerald Blassingame from Wewoka, OK. Geralynn is a descendent of the Bourbonnais family.

Art festival set Oct. 27, 28 in Dallas

The 12th annual American Indian Art Festival and Market will be held in downtown Dallas at the Annette Strauss Artist Square at Flora & Leonard Streets,

next to the Morton H. Meyerson Symphony Center, the weekend of October 27 and 28, 2001. Festival hours will be from 10 a.m. until 6 p.m. Saturday, Oct. 27 and from 11 a.m. to 6 p.m. Sunday, Oct. 28. Admission is \$5 for adults and \$3 for children 3-12 and senior citizens; children younger than 3 are free. Tickets are on sale at the American Indian Art Council office, 214-891-9640, or at the gate.

Featuring more than 150 "documented" American Indian artists displaying their work. The colorful Art Festival also provides continuous cultural demonstrations, stage presentations, a children's cultural activities area, music and dance performances, and authentic tribal foods.

Artist Square will be transformed into an open-air marketplace with booths where artists will exhibit and sell their artwork. Tents of participating artists will circle a grouping of painted Southern Plains Teepees. Circle of Honor artists, including Amado Pena, Donald Vann and Mark Silversmith, will be available to sign their limited edition posters.

The intertribal menu includes Indian fry bread, corn soup, Indian Tacos, and Navajo mutton soup. Children's cultural activities include such hands-on activities as making masks and pottery, and drumming, singing, flute-playing and Indian stick games.

HOW-NI-KAN PEOPLE OF THE FIRE

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All correspondence should be directed to HowNiKan, 1601 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1601 Gordon Cooper Drive, Shawnee, OK 74801.

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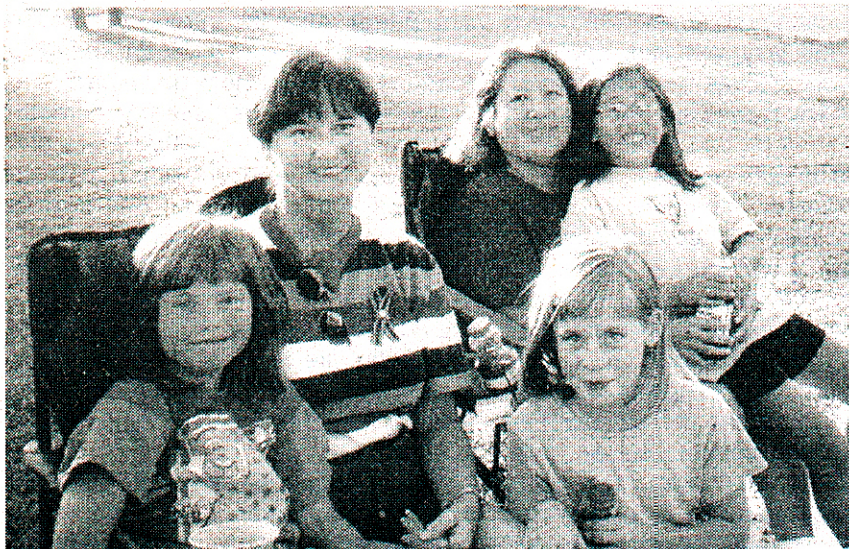
**FIRELAKE
DISCOUNT
FOODS**

Food Fair



Plenty of good things to eat were available at the Food Fair

On Saturday, Sept. 30, the FireLake Discount Food store held a Food Fair on the Potawatomi Festival grounds, to help raise money for the United Way. Participants were treated to live music from the local band, New Oklahoma, many food choices, and rounds of mini-putt golf. While many people volunteered their time to make the event successful, FireLake Discount Foods grocery store vendors also donated products and services to help raise \$725 for the United Way.



CPN Early Head Start employees and their grandchildren Joyce Hurst and Henryetta ellis

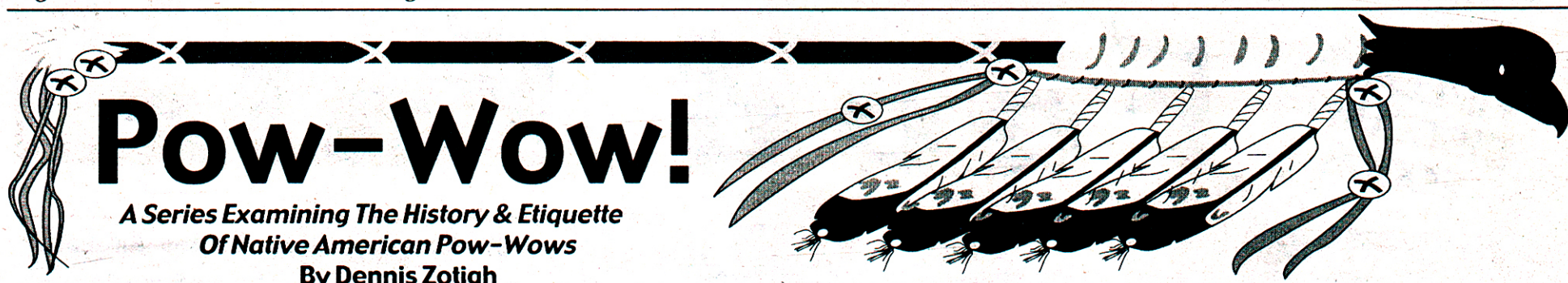


Tribal members Arlyn Patterson and wife Barbara; Deloris Lamirand and husband T.J.

Below Right: More of the visitors at the Food Fair.
Below Left: Tribal employees J.T. Summerlin, Donnie Warren, Darrah Walck



Natalie Long, Rozina Davis



INDIAN DANCE REGALIA

Indian traditional clothing depended on materials that were available in a region. The Plains Indians manufactured their clothing from the tanned hides of animals. Among them were the antelope, deer, elk, bear, coyote, puma, wolf, and the buffalo. From these large skins robes, shirts, dresses, skirts, leggings, moccasins, a variety of head coverings, and many other garments were made.

To accentuate and decorate clothing, skins from smaller animals were used. The animal skins that predominated included otter, beaver, mink, weasel, rabbit, skunk, and fox. The structure, cut, and manner in which clothing was worn conformed to clan and band standards. Visiting or enemy tribes could be recognized by what they wore.

Everyday clothing was very plain and functional. For ceremonies, finer more elaborate regalia were used. The painting of hides was used to highlight tribal affiliation, individual honors, and ornament. Hide painting was also an artistic and spiritual expression. Often on the Plains, a recognized artist within the tribe was asked to paint designs for another individual. This was done to insure good luck and to make sure symbols were attained and received properly. Designs and patterns became indigenous to tribal, clan, and band identity.

Paint was secured by a variety of methods. Each color had a significance which varied among the various tribes. Ash, mixed with grease, was the easiest black to obtain. Black traditionally was associated with death, but was often used in battle as a protective symbol. Red was made from earth, berries, bark, and roots. Its meaning generally represented blood, life, energy, and power. White symbolized light, birth, and purity. It was found in clays and chalk. Mixed with grease it could be applied to bring color to natural skins. On the Southern Plains, green was also used in decorating regalia. It was derived from copper ore.

These colors were also used in face painting. Face painting was significant according to tribal affiliation, clan membership, families, and individuals. How designs and colors were interpreted varied and could have altogether different meanings between Plains tribes.

Leather fringe was used to decorate ceremonial clothing. As time progressed its length increased, particularly in reference to women's clothing. The Southern Plains brought fringe ornamentation to its greatest degree of development by incorporating thin rolled fringe throughout

regalia. Human and horse hair was also worn as fringe or in combination with leather fringe.

Often shells, elk teeth, hooves, claws, bone, and porcupine quills were added to further accentuate regalia. Quill work became a refined process on the Northern Plains, but was virtually non-existent on the Southern Plains. Bone hairpipes were used unilaterally across the Plains. The most noticeable of the hairpipe articles was the breastplate. In the Northern Plains men wore horizontal, wide breastplates that covered their chests. These breastplates were sturdy enough to withstand a blow from a war club. Women wore extremely long breastplates which extended from their neck to below the knee.

The Southern Plains Indians also wore breastplates, but they were shorter to some degree. The men of the Southern Plains wore breastplates which extended to only the middle of the chest. Women did not originally wear the breastplates until the 1800s in the Southern Plains. When it was introduced, it was altered in length and back extensions were added. Hairbone was made of thin, shaved, and drilled buffalo bone. It was also made from conch shells.

With the coming of the first European traders, new raw materials were introduced to the Native American. They slowly filtered into the Plains through direct trade with Indians and non-Indians. The introduction of manufactured goods created a "new look" across the Plains. Cloth, beads, and metal changed the value system of the Indians and could be readily exchanged for hides.

Cloth was readily accepted among the Plains tribes for many reasons. Cloth colors appealed to the Plains nations. It was less cumbersome than hides and was cooler in warmer weather. It could be easily cleaned and was easier to sew. With the introduction of lace and ribbons, sewing patterns began their evolution. Ribbons and lace complimented and sometimes replaced leather fringe. Woolens were some of the earliest cloth traded with the Plains Indians. They were especially valuable for winter clothing. Light weight woolen broadcloth became a staple garment for trade and ceremonial use. As early expeditions came in contact with the Indians, woolens from England were being produced for the sole purpose of Indian trade and consumption.

Indians of the Plains, to different degrees, manufactured beads and

beadwork. The archaic raw materials used for beads included bones, shells, claws, seeds, and stone. These early materials produced a larger and irregular bead. Their colors were also limited.

One of the earliest documented pieces of beadwork was a powder horn sash which was made from commercial glass beads. This powder horn sash was among the first beadwork which was recorded because it was given to General Montgomery in 1791. With smaller, more uniform and colorful glass beads, the Plains Indians began to bead everything they had. Popular early beads were manufactured in Italy and Czechoslovakia.

To bead a variety of objects, different styles of beadwork were developed and refined. In order to sew directly onto hides and cloth, the lazy, overlaid, appliqué, and edgework stitches were developed. Beading on any type of cylinder involved the use of wrap around, gourd, peyote, and double needle stitches. The loom was later invented to produce beadwork that was free standing. It could be mounted on a variety of materials. Patterns and designs were indicative of tribal affiliation.

Since pre-Columbian times copper has been used for making ornaments by Native Americans. Plains Indians never refined the art of melting and casting metals. Instead, they pounded, cut, and later imprinted metal ornaments. The art of metal working began development around 1700 with the introduction of brass wire to the Plains. Brass tacks, hairplates, bells, armbands, jingles, jewelry, and buttons soon became staple ornaments on Plains Indian clothing.

Because European money had little or no value to the Plains Indians, it was pounded into thin circles, used as hairplates, and fashioned into buttons for decorations. As explorers and traders sought to gain a favorable relationship with the warlike Plains Indians, they began to import large quantities of silver. With metal fast replacing indigenous materials, Indians began making metal ornaments from whatever resources were available. Empty barrels, horsetacking, cooking utensils, and other broken or discarded metals were highly valued. The ingenuity of the Indian put all metal to use in every facet of their lives.

Ceremonial clothing quickly became brighter and more elaborate as synthetic goods encroached across the prairie lands. Other fabricated materials that were prized in ornamentation were mirrors, sequins, bells, scarfs, blankets, and but-

tons. With more durable and colorful alternatives available, a new vogue of dance clothing emerged.

Feathers were used to a great extent by most Plains nations. Each bird was associated with unique attributes. Wearing the feathers gave the owner the spiritual strength which was associated with a particular bird. Hawks and other birds of prey symbolized courage, superior hunting skills, and warfare. Owls were associated with wisdom and proficient night vision. Because woodpeckers were quick and evasive, their feathers were worn for protection. Other feathers which were used for primary and secondary ornamentation included crow, magpie, yellow hammer, roadrunner, goose, duck, turkey, and parrot. After the introduction of the pheasant in the late 1800s, the use of its feathers also became wide spread.

All animals were retrieved in a ceremonial manner. In many instances, a bird could be captured, selected feathers removed, and then released. If an animal's life was sacrificed, its spirit was prayed for. Gratitude was acknowledged to the Great Spirit for providing the body of a creature and its use. It is important to clarify that life is considered sacred by American Indians. Killing needlessly or for sport was not a part of Plains Indian culture.

Plains Indians conceived all birds to be inferior to the eagle. The eagle was a messenger between the two legged creatures and the Great Spirit. Eagle feathers, bones, claws, beaks, and plumes possess great power. Therefore, they were worn into battle, as well as for ceremony.

In the late 1800s, William F. Cody established "Buffalo Bill's Wild West Show." Capitalizing on a wild west theme, Cody portrayed the Plains Indian from a romanticized point of view. He glamorized his hired Indians by having them wear full war paint, buckskins, and feathered-regalia. This romanticized view of the Indian was also promoted throughout the United States on the Indian head nickel. From the era of the many wild west shows to the present, the eagle feathered bonnet and the term "Indian" have become synonymous.

Traditionally, eagle feathered war bonnets were not worn by the majority of Native American tribes. As a direct result of the circulation of wild west shows and the Indian head nickel, many tribes today have adopted the war bonnet. By wearing the war bonnet, Indians are recognized by non-Indians as being "authentic."



Regional Office Directory

REGION 1 - OREGON/IDAHO

REGION 2 - WASHINGTON

(INCLUDES ALASKA & HAWAII)

Roscoe "Rocky" Baptiste

Box 346, 11315 Wheatland Road, Gervais, OR 97026

Local (503) 792-3744 • FAX (800) 522-3744

Toll-Free (800) 522-3744

e-mail: Region01@Potawatomi.org

REGION 3 - NORTHERN CALIFORNIA

Thom Finks

135 Finley St., Auburn CA 95603

Local (530) 887-8102 • FAX (530) 887-8102

1-800-874-8585

e-mail: Region03@potawatomi.org

REGION 4 - SOUTHERN CALIFORNIA

Jeremy Bertrand Finch

203 Bellefontaine St., Pasadena, CA 91105

Local (626) 796-2008

Toll Free & Fax: 1-800-432-2008

e-mail: Region04@Potawatomi.org

REGION 5 - SOUTHWEST

(INCLUDES ARIZONA & WESTERN NEW MEXICO)

Gene Lambert

P.O. Box 5905, Mesa, AZ 85211

Local (480) 668-0509 • FAX (480) 649-7443

Toll-Free (888) 521-6220

e-mail: Region05@Potawatomi.org

REGION 6 - COLORADO

(INCLUDES MONTANA, UTAH, WYOMING,

WESTERN NEBRASKA, WESTERN KANSAS)

Cheryl DeGraff

11310 W. 46th Avenue, WheatRidge, CO 80033

1-800-627-5003 • Local 1-303-432-0255

e-mail: Region06@Potawatomi.org

REGION 7 - NORTHERN TEXAS

(INCLUDES EASTERN NEW MEXICO)

Marjorie Hobdy

3132 Kathy Lane, Irving, TX 75060

Local (972) 790-3075 • Toll-Free (800) 742-3075

e-mail: Region07@Potawatomi.org

REGION 8 - SOUTHERN TEXAS

Lu Ellis

26231 Huffsmith-Conroe Rd., Magnolia, TX 77355

Local (281) 356-7957 • Toll-Free (800) 272-7957

e-mail: Region08@Potawatomi.org

REGION 9 - MIDWEST

(INCLUDES EASTERN NEBRASKA & EASTERN KANSAS)

Mary-Ellen Vieux Clinton

P.O. Box 750587, Topeka, KS 66675-0587

Local (785) 235-0134 • Toll-Free (800) 325-6639

e-mail: Region09@Potawatomi.org

The Citizen Potawatomi Nation is divided into different "Regional Offices" to help cover the extended membership across the nation. Originally labeled merely by region names, regional boundaries were established in late 1997 using the US Postal Service "3 digit" Zip code areas. Region '0' is generally considered Oklahoma while the other states that are not numbered currently do not have an official "Region" designator.

REGIONAL REPORTS

North Texas

The weather report was drought, heat wave and high humidity. And that was in Canada! We left Dallas with temperatures in the high 90s and high humidity and were looking forward to high 50s at night and 70s during the day; at least that was what was in the Atlas. Instead we got mid to high 90s during the day and very high humidity. And no air-conditioning because it is usually pleasant. I have not slept with the windows and the curtains open since the '40s and I think that not many of you remember the '40s. We did have some nights when it cooled off.

The trip was wonderful and we made some new friends among our bus mates and renewed friendships with those who were on the trip last year. The meeting was on an island with a very interesting swiveling

bridge the way to get there. Some spaces were very warm and others were nicely cooled with nature's air conditioning, the breezes coming across the lake. The young people seemed to be having a wonderful time, some swimming on purpose and others "accidentally" slipping into the water.

We were treated to a boat cruise in the Georgian Bay and saw the sun setting and the beautiful full moon rising. The Shawanaga Women's Hand Drum Group performed on the boat cruise and they were lovely. Also, there were two groups of young men singing. The Traditional Feast was delayed when the meat was confiscated at the border, but other provisions were provided.

Our Giveaway was Sunday morning along with several of

the other groups and that concluded the Gathering. The Gathering next year will be hosted by the Prairie Band Potawatomi Nation in Mayetta, Kansas, and that should be convenient enough for a lot of our people to be there. I know that my husband (the white man) and I plan to be there. My thanks go to the officials of our tribe for making this trip possible.

I have my computer back and sometimes the email is working with the same address as always and I hope to have it operating more efficiently soon. So give me a call or email if I can help. There is a new application form for Health Aids, so check that out with Shawnee or me if you have anything to submit for reimbursement.

Marj Hobdy

Oregon/Washington/Idaho

Bozho
Ni Ji Na?

The summer Pow-wow season is coming to a halt and we will now start the fall and winter gatherings. We had a wonderful and full season, with the Potawatomi Flag being carried at many of the events. Slowly, but steadily the tribes here in the Northwest are learning who the Potawatomi are. We have made good friends with many Potawatomi in Washington State also. What a good feeling when someone comes up and says "I am Potawatomi and I did not

know there were others out here in the west."

School is starting and our little ones are back on the streets. I need to caution everyone to drive carefully and watch for them. Especially as it is getting dark earlier now and they still want to play outside in this nice weather we are having.

Summer has gone by so fast, and I am sorry I have not gotten around to see more of my fellow Potawatomi brother and sisters. When I was young, and thought the days stood still, the elders would tell me, "the older you

get, the faster time goes." You know, I thought they were just kidding me, time does not go faster, it is the same for all, but now I know, it is so true. My summer has gone much too fast.

Our Potawatomi computer has been down, off and on all summer. I hope I did not miss anyone's messages. If you need to talk to me, we still have the same telephone number: 1-800-522-3744. Call me and I will try to help in any way I can.

Megwetch,

Rocky Baptiste

Midwest

Bozho from the Midwest,

I want to say "thank you" to all the Citizen Potawatomi members in this region for your support of the newly relocated office in Topeka, Kansas. Our past three Regional meetings have provided an informative, well-attended gathering for our Midwest members. I have enjoyed meeting and visiting with many of you. Our next Midwest Regional meeting is scheduled for Sunday, May 5, 2002. Please, update your address with the Shawnee office so you can receive your invitation.

The Midwest Regional office has been experiencing technical difficulties. We are officially online as of Oct. 5, 2001. All the previous and unread e-mails were deleted in order to get this current system up and running. I apologize for the lack of response to those who have e-mailed this office.

My mother, Catherine Vieux

Clinton, is a WWII U.S. Marine veteran and an enrolled Citizen Potawatomi member. She is an active member of the We-Ta-Se American Legion Post 410 on the Prairie Band Potawatomi Reservation. She was the first Native American woman to join the Women's Marine Corps and was an Honored Veteran at the third annual We-Ta-Se Veterans Pow-Wow. I wanted to acknowledge her and this honor bestowed upon her.

The fourth annual Veterans Pow-Wow will be on Saturday, Nov. 17, 2001, in Holton, Kansas (Jackson County fair building) starting at noon. Call 1-785-966-2580 (Mayetta, Kansas) for more information.

We had a veterans' sign-in table at the annual Potawatomi Festival in Shawnee, OK, and posted "Our Colors" together during the pow wow. I am proud to be a U.S. Army veteran from

the Vietnam era. In these troubled times, I am deeply grateful for our veterans from the previous wars. My thoughts and prayers are for those in our Armed Forces today.

I attended the Potawatomi Gathering in Canada. The vast, clear blue waters and the sunset with the full moon took my breath away. They held sunrise ceremonies, a Full Moon women's ceremony and a sweat lodge. My participation in these sacred ways renewed my spirit. My thanks to the Wausauking Nation for this Canadian Potawatomi experience.

The Midwest is settling into "Indian Summer," a good time for driving the countryside to view the beautiful foliage and sunsets that Creator has given us — a good time to be grateful.

Meg-wetch,

Mary-Ellen Vieux Clinton

TRIBAL TRACTS

Tribal member leads program for homeless students

The following article was taken from *The Norman Transcript*, Sunday, May 6, 2001. This article features Terry Lane, Citizen Potawatomi Nation tribal member, who is the organization's director.

By CHUCK KLA SEK

Approximately 70 Norman high school students each year face dilemma of being homeless and not knowing what to do. They often have two choices: either quit school to take care of themselves, or stay in school and see what happens.

Thanks to the efforts of Independent Living Services for Youth Inc. (ILSY), a nonprofit Norman agency, students in such a predicament don't have

to face such decisions without help. ILSY is an advocacy program for students who no longer live with a parent or guardian and are forced to live independently. Its motto could also well be its mission statement: "Sometimes all it takes to make life's path brighter is to know we aren't alone."

ILSY serves students in grades 9-12 with resources and access to various support services to help students cope with the problems faced in an independent living situation and still provide them the opportunity not only to graduate, but prosper and enjoy the rest of their high school experience.

Terry Lane, the

organization's director, said that ILSY would like to become an organ of the United Way. It currently operates via contributions from the Norman community.

"We're not financially tied to any supporting organizations," he said. "We're currently entirely dependent on the outstanding generosity of the citizens of Norman – donations of everything from time and professional services to food-stuffs, money and other kinds of assistance."

Born of a 1993 mayoral task force created to study the problem, the program aided 38 students in its first year and 118 so far this year. Numbers of students needing its help grew to the point where, Lane said, approximately 70 students every year seek the program's help via their high school counselors. Sixty-one students are now actively enrolled in the program, Lane said, with 12 already having moved back home and 27 scheduled to graduate this semester.

Lane said that it is important that Norman residents know that ILSY's mission is "not to help kids move away from home because they have a problem with their parents, but to empower them to take control of their lives should they find themselves in such a situation already."

He added that ILSY aims to give students information and access to existing resources.

"We kind of act like a 'clearinghouse' for information and resources that can help them with whatever problems they encounter, because there's no 'safety net' at all for these students," he said.

"Programs existing (like some run by the Department of Human Services) for younger students aren't set up to help these kids, and at age 16, students are considered 'too old' for foster home placement. That's why we're here."

Lane also wants to dispel some commonly-held misconceptions about kids in the program.

"For one thing, one-third, or approximately 34 percent of these students live with their

parents or guardian before entry into the program," he said. "It's not like they look for us to help them move out, or that they've been homeless for some time before coming to us. Second, the age of students ranges from 15 to 19 years, with the average age of 17. Third, that homeless kids have 'mean parents or stepparents' that force them out...that's only true of about 12 to 13 percent of the cases we deal with" he said. Lane also said that this year, for the first time, male students outnumbered females in the program.

Support from the staffs at both Norman high schools has also been key to the success of the program and the students in it, Lane said.

Norman High School North Principal Dan Quinn said that he's a big supporter of the program.

"We try to maintain the privacy of the students in the program, and give them the support and encouragement they need," he said. "The big thing for those of us in both schools is that kids get the tools they need to succeed, and that they do their best to maintain good grades."

Quinn added that both ILSY and each school try help parents or guardians of the program's students as well. "Often times, parents don't have the tools – or access to the

tools – to deal with some problems that affect them and their children," he said. "If kids recognize this, perhaps we can help both the student and the parent better deal with the situation they find themselves in."

Lane said that the program has been so successful in helping students that communities such as Oklahoma City, Hennessey and Altus have contacted ILSY for information on how to start their own programs.

As with many programs, however, finding and maintaining funding is an ongoing problem.

"We are in critical need for funding for ILSY," said Norman Public Schools Director of Guidance and Counseling Sharon Heatly. "The Board is in hopes that we can make it through to next fall, where ILSY can apply to become a United Way Agency. Of course, ILSY would have to be accepted, but we're hopeful."

Lane said that donations from the community are always appreciated, "in whatever form."

Those wishing to donate, or for more information on the program, can contact Lane at 579-9280, or at: Independent Living Services for Youth Inc., P.O. Box 5448, Norman, OK, 73070-5448.

THE LORD'S PRAYER IN POTAWATOMI

Nos'nan ein shpumuk kishkok: Ketchentaqut k
'tishnukasoon. Ktokuman'ooun kupiemkit.
Notchma Ktenentumoon knomkit shoti kik,
ketchooa shpumuk kishkok. Mishinak oti n 'kom
ekish'kioouk etso kishkuk, eshooisiniak. Ipi
ponentumooishnak misnukinanin ninanke
eshponenmukit meshitot'moiimit,
mesnumoiumkeshiik. Ipi keko shonishikak ketshi
qu'tchitipeumukoiak. Otapinish'nak tchaiek
meanuk. Kin ktupentan okumanoon, ipi k'shke-
coosoon, ipi ioo k'tchinintaq'suoon, kakuk.

**Fall Language Lessons
will be held**

**September 17
October 1, 15 and 29
November 12 and 26**

**For more information, or to
sign-up, contact Suzanne
Battese at 405-273-3216**

YOU SAID

By Justin William Stiles

*You came to our land,
Knowing it was not right.
You came to our land,
Expecting us not to fight.*

*We stood and fought,
Trying to gain our respect.
We stood and fought,
Not knowing what would
come next.*

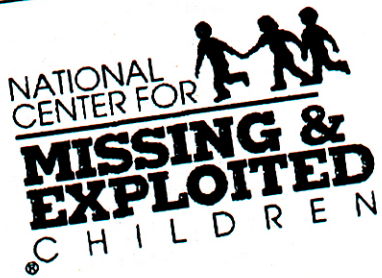
*We suffered for many
years,
Shedding hundreds of
thousands of tears.
Taking our land and killing*

*our game,
While we hung our heads
in shame.*

*You came with your big
guns,
Killing our buffalo for fun.
You came with your
diseases,
Killing several different
species.*

*You said you came in
peace and harmony,
But lied and brought
destruction and poverty.*

CODE ADAM



Charles B. Wang International
Children's Building
699 Prince Street
Alexandria, VA 22314-3175
U.S.A.

Telephone 703.274.3900

Facsimile 703.274.2222

www.missingkids.com

September 21, 2001

The Honorable
Wes W. Watkins
United States House of Representatives
1401 Longworth House Office Building
Washington, DC 20515

Dear Congressman Watkins:

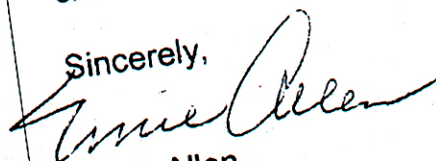
As you may know, the National Center for Missing & Exploited Children (NCMEC) works with communities nationwide to implement programs to safeguard children. As a public private partnership, we work to find creative ways to team child advocates, local law enforcement and corporations who care about the protection of our children.

One such program, called Code Adam, was developed by Wal-Mart Stores, Inc., and involves an on-site security program to reunite lost or abducted children with their parents. When a child is separated from a parent or guardian, store associates are alerted and the stores "lock down" until the child is located. The program has been successful in thwarting abductions and quickly locating lost children. As a result of its success, other retailers nationwide have followed Wal-Mart in adopting the program.

Today I write to notify you that Firelake Discount Foods, located in your Congressional district in Shawnee, has enthusiastically agreed to implement Code Adam in their stores in an effort to safeguard their customers and their children. Firelake is owned and operated by Citizen Potawatomi Nation, the only grocery store owned by a Native American tribe in the United States. We thought you would want to know that Firelake is working hard in Shawnee to build a better and safer community.

I enclose information about the Code Adam program for your review. Many thanks for your ongoing commitment in Congress to keep children's issues a national priority.

Sincerely,


Ernie Allen
President

Enclosures

cc: Carrie Kieffer,
Public Relations
Firelake Discount Foods

Branches
California
Florida
Kansas City
New York
South Carolina

Adam Walsh Children's Fund

**It is easy for a child to disappear
and easy for them to get lost.
We want our customers to feel
they can safely shop with their
children.**

— Mr. Terry O'Rourke, FireLake Discount
Foods Director, On The
Implementation Of The
Code Adam Alert Program

Herbal

Heritage

Submitted by Marlene Hogan and Carol Williams, daughters of Mrs. Albert Hefner and descendants of Josette Schwartz. Information in this column is not intended to be used as a substitute for current medical treatments. Before using any types of medication read the warnings and talk to your health care provider. If you become ill or are severely injured, seek immediate medical attention.

Cattail (*Typha*)—commonly called cat-o'-nine tails, rushes or bulrushes.

Almost everyone loves the Cattail! These tall strap-leaved perennials, with their sausage-like heads are exclamation points in the wet, rich soil of ponds, marshes, swamps, ditches and edges of slow-moving streams throughout the U.S. and Canada. Cattails spread by means of creeping rootstocks and often form large stands several acres in extent.

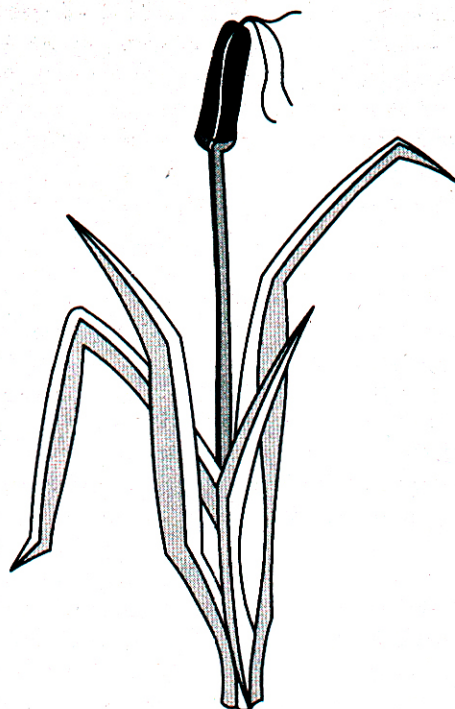
Cattails once were part of the Indians' diet, eaten both as common food and survival food. No matter what time of the year, the cattail provided then and provides now nutritious food. In the spring, the tender white insides of about the first one and a half feet of the peeled young stems are eaten raw or steamed, lending this worldwide delicacy its name, "Cossack Asparagus," from the Russians who were so fond of this vegetable.

For a few weeks each summer, the long flower stalk is topped with a double flower spike, one a bit above the other. At first, the flower spikes are tender and green. The lower one is composed of tiny, petalless, female flowers. The top one is made up of male flowers, which drop their golden pollen on the female flowers below. Then, the top male flowers wither away. The flower stalks (surrounded by a papery sheath) can be prepared and eaten like corn on the cob.

By mid-summer, the female flower spike has developed into a dark brown compact mass of seeds. In the winter, these seed masses break apart and look like blobs of fluff. The protein-rich yellow pollen gathered in early summer, by shaking the pollen-covered flower spike over a container. It is used as, or mixed with flour as a soup or stew thickener, or fixed as a hot cereal.

In late summer, small horn-shaped cones that have starchy bulblike bases sprout out of the roots. These are eaten raw, or steamed, baked or boiled like new potatoes. In the fall and winter, the starchy roots are dug and washed, peeled, dried and ground into flour. The Indians mixed this root flour with the pollen and made ashcakes, energy-rich trail bread. To make pemmican, they mixed root flour with tallow, dried berries and jerky.

Indians used cattail for man medicinal uses. A few of these will be mentioned. Rootstock flour was added to water to make a tea to stop diarrhea. The sticky substance at the base of each leaf was used on cuts and abrasions, not



only because of its antiseptic and coagulant properties, but also because it numbed the injured area. The pasty starch of the root soothed poison ivy and burns and drew out infections and poisons from boils and bee stings. Once the down was removed from the punkhead, the remaining fuzzy stalk was used as a toothbrush, with rootstock flour as the paste. Pollen and tallow mixture conditioned weather-damaged hair. Pollen, or "Hadntin," was considered sacred because it was very powerful for the body's nutrition and physical healing.

For practical purposes, the cattail head became a punk after it was soaked in tallow, to be burned as a torch or as a smudge to rid the area of mosquitoes. The dried cattail head was quick tinder to start fires. The white fluffy seeds of the head were used to insulate clothes, stuff mattresses, pillows and comforters. Cattails long slender leaves were dried and then soaked to make them pliable, to be woven into mats, baskets, woven chair seats, shelter and rafts.

Use of cattails today seems to be limited to creating fall and winter decorations and arrangements.

A cattail swamp is a protective haven for fish, fowl and insects, always astir with songs of frogs, insects and birds. Birds eat the seeds of the heads. The starchy underground roots attract wildlife such as muskrat and geese. It's a lively place to come and sit. Watch the birds flitter among the cattail and let your mind drift back and imagine everything the cattail meant to the Indians.

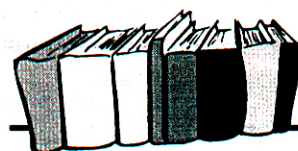
Cattail-On-The-Cob

Cattail flower spikes taste something like sweet corn, although they have a different texture. In most areas they are ready for harvest several weeks before sweet corn, so they are one of the most popular of all wild foods.

Remove any husks. Drop the flower spikes into a pot of boiling, salted water, turn off the heat, cover the pot, and leave them for about 5 minutes. Then drain and serve the spikes. They can also be cooked in vegetable steamer or fried in butter. Always serve them hot. The cooked flowers are rather dry, so spread them generously with butter and add salt. If you have fairly mature spikes, the masses of tiny flowers can easily be chewed off the tough, inedible "cob."

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BOOK REPORT

By Hyale Smith, Tribal Rolls Assistant

Title: *The Covenant Chain, Indian Ceremonial and Trade Silver*
Authors: N. Jaye Fredrickson
Publisher: National Museum of Man, 1980

Available through Barnes & Noble and other booksellers listed at www.abebooks.com.

Last month I reviewed a book about Indian clothing that mentioned trade silver. This month's book explains what "trade silver" is and its economic and cultural importance during the eighteenth and nineteenth centuries.

This book will appeal to readers interested in jewelry designs as well as those wanting to learn more about the history of the fur trading years.

The Covenant Chain was written to accompany an exhibit (organized by the National Museum of Man) as it traveled through Canada and the United States. It includes photographs of all 200 silver pieces chosen for this exhibit. It also has photos of paintings, done during that period, that illustrate the creative and original ways the Indians wore silver jewelry. (One of these paintings is a portrait of a Potawatomi woman, D-Mouche-Kee-Kee-Awh, done by the artist George Winter.)

The term 'covenant chain' comes from the structured trading relationships the Europeans initially had with the Indians of the East Coast and Great Lakes area. Originally, a rope was used to symbolize this relationship. To quote Sir William Johnson, the British superintendent of Indian affairs, in 1755:

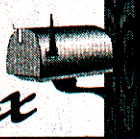
"And tho' we were at first only tied together by a Rope, yet lest this Rope should grow Rotten and break, we tied ourselves together by an iron Chain – lest time and accident might rust and destroy this chain of iron, we afterwards made one of Silver; the strength and brightness of which would be subject to no decay."

The silver jewelry and trinkets used in trade had originally come from silversmiths in Europe. However, it did not take long for Colonials to start creating their own designs on this side of the Atlantic. Later, as the fur trade diminished, silver items also became harder to come by. At that point, the Iroquois began to manufacture their own silver pieces, for use by their own people. The last chapter illustrates the work of contemporary Iroquois silversmiths, who have recently revived the art of making trade silver.

In short, this book provides a visually rich glimpse into a fascinating and little-known part of our cultural heritage.

If you are interested in reading this book, you can check with your local library or bookstore. (The Tribal Library does not lend books; they are for on-site research only.)

From Our Mailbox



Chairman thanks tribal members for concern

From The Chairman

By JOHN A. "ROCKY" BARRETT



Bouzho, Nicon (Hello, my friends)

I really appreciate the concern of all of you who have called and written about the current crisis here at Tribal headquarters. I am still managing the daily affairs of the tribe according to the recent opinion of the Tribal Supreme Court. I am not being paid for the job because Gene Bruno, Hilton Melot, and J.P. Motley have a majority of the votes on the Business Committee and have passed a Resolution not to pay me for my work. This comes in spite of the Tribe having grown more in the last four years than at any time in its history. Since these three dissident elected officials supported my opponent in the last election and lost, it appears they are also going to try to reverse the results of the election by forcing me to quit because I am not getting paid. They should know by now that this will not work. I am staying here. The 70% of the voters in the last election who voted for me to run the Tribe for the next four years will want their chance to voice an opinion about this kind of behavior. That chance will come very soon.

Of equal concern to all of you should be the recent apparent abuse of the Tribal Grievance Procedure. As many of you may know, under our previous Bureau of Indian Affairs form Constitution, and back before we had a Tribal Court, the method of hearing grievances against an elected official was to file a complaint with the Grievance Committee. This body of three people was elected to hear the complaints and bring them to the General Council if they had merit. Even though we now have the ability to bring a lawsuit for misbehavior of an elected official, before a trained and professional Tribal Court with judges who rule under a set of laws and codes, the Grievance Committee is still in existence. Under the present Constitution, however, it is only supposed to function as a fact finding body who can decide if a grievance about fiduciary duty only is of sufficient merit to warrant removal from office by a special election. The idea when the Constitution was changed was to avoid taking up the Tribal Court's time and wasting tribal money to hold a trial unless the complaint was serious.

Just recently, the Grievance Committee ruled that a grievance filed by Hilton Melot was of sufficient merit to warrant my removal! The grievance by Committeemen Melot, an open supporter of my opponent in the last election, said that he voted "under duress" and without the chance to "prepare" the budget that was on the election ballot. This so-called "duress" existed after the fact of the election and after he had seen the proposed budget twice and voted for it, and then made the motion to adjourn the meeting. The Grievance Committee held a series of nine "meetings," paying themselves \$150 of tribal funds each time, and ruled that this bogus complaint warranted my removal from office and sent it to the Tribal Court for a formal hearing. This hearing cost at least \$1,000 of tribal funds since the Tribal

Attorney is required to represent the Grievance Committee by law. The majority of the Grievance Committee, two members, were open supporters of my opponent in the last election. Other supporters of my opponent have filed a total of nine grievances against me in the last election. One of these "grievances" is now on its sixth "extension of time" for the Grievance Committee to continue their "meetings" at \$150 each. How much tribal money can they continue to waste? And it not just tribal money that is being wasted. Each time I have to respond to these charges and appear in Tribal Court, it costs me attorney fees and expenses. After they lost the last election, could the plan be for Bruno, Melot, and Motley to stop my salary and then let the Grievance Committee force me to spend any savings I might have to live on defending myself against these bogus grievances? I hope this situation makes you as angry as it does me.

In spite of the difficulties that Vice Chairman Capps and I have in running the Tribe with this kind of nonsense going on, things are still functioning. She is a dedicated, hard-working professional manager whose support I value and appreciate. If you want to talk to Secretary Treasurer Gene Bruno, Committeeman Hilton Melot, or Committeeman J.P. Motley about their behavior, and hear their side of the dispute, just call me at the tribal office on the 1-800-880-9880 number and I will give you their telephone numbers. You can also get them from 411 information in Oklahoma City for Bruno, 411 in Shawnee for Melot, and 411 in Tecumseh for Motley. Be sure to talk to them at the Regional Councils, as well.

Thank you again for your support.
Megwetch,

John Barrett

Dear Scholarship Committee,

Thanks so very much for the scholarship money for our daughter Courtney. It is so very much appreciated. With it she was able to purchase her books for the semester. We are so grateful!

Thanks again.

Neil, Nancy & Courtney Hazelbaker

✍

Dear Scholarship Committee,

I just wanted to thank you for your giving and thoughtfulness. I really appreciate the scholarship money and it is very helpful to me. I am enjoying the University of Oklahoma and the excellent education the college has to offer. Thanks again for your support.

Sincerely,

Lauren London

✍

Dear Scholarship Committee:

Thank you for once again assisting me in my efforts to complete my undergraduate degree. Your financial supports means everything to me towards accomplishing my goals. I just cannot thank you enough!

Grace and Peace,

Michelle McCarty

✍

Dear Scholarship Committee,

Thank you so much for the money for tuition. It will help me and my family out a great deal with affording school.

Thank you,

Sherry Miller

✍

Citizen Potawatomi Nation:

I wish to thank the Health Aid Foundation for the check I received for my crown that I had to have done in June, 2001. I have had a crown every other year as the dentist is trying to save my teeth. I haven't lost any yet. I do not have any insurance for dental, glasses or hearing aid. Having this fund assists the people of our tribe; it helps everyone.

Margaret (Peggy) Shemek

✍

Dear Scholarship Committee:

Thank you so much for the financial aid! I am now enrolled at Ft. Lewis College, Durango, CO and excited about all the help me and my grandparents were able to qualify for, including this gift from the Potawatomi Nation.

With Work/Study and the kindness of Ft. Lewis College, I should be able to work some and still have study time. There are many Native American students at Ft. Lewis and lots of help for the students. It's a great place to be and not too far from home.

I still get the newspaper and it looks like there was a lot of fun going on at the Festival. Too bad I'm so far away and will be working this summer.

Anthony Ricker

MULTI-REGIONAL ART COMPETITIONS

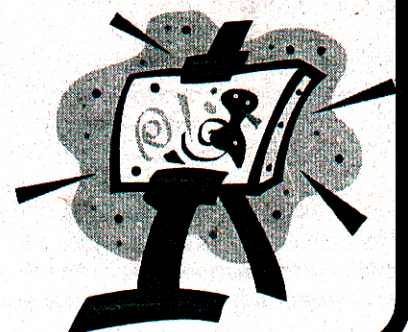
2001-2002

MULTI-REGIONAL ART COMPETITION PRIZES

\$150 FIRST PRIZE • \$100 SECOND PRIZE • \$50 THIRD PRIZE

- ALL ENROLLED CITIZEN POTAWATOMI NATION TRIBAL MEMBERS ARE ELIGIBLE TO ENTER THE MULTI-REGIONAL ART COMPETITIONS.
- ALL ENTRIES MUST BE OF AN INDIAN HERITAGE THEME.
- ARTISTS OF ALL AGES ARE ENCOURAGED TO ENTER THE ART COMPETITIONS. AGE GROUPS WILL BE DIVIDED AS FOLLOWS: 6-9 YEARS OLD, 10-12 YEARS OLD, AND 13 AND UP.
- ENTRIES MUST BE THE WORK OF THE ARTIST WITHOUT ASSISTANCE AND MUST HAVE BEEN COMPLETED WITHIN TWO YEARS OF THE ART COMPETITION DATE.
- ELIGIBLE ARTISTS MUST SUBMIT THEIR ART IN THE REGION IN WHICH THEY RESIDE. IF AN ARTIST FAILS TO SUBMIT THEIR ART IN THE REGION IN WHICH THEY RESIDE, THEY ARE **NOT** ELIGIBLE TO ENTER ANY OTHER MULTI-REGIONAL ART COMPETITION.
- ENTRIES MUST BE SUBMITTED TO THE REGIONAL DIRECTOR OR BROUGHT TO THE REGIONAL MEETING TO BE PUT ON DISPLAY AT THE REGIONAL MEETING.
- EACH ARTIST IS LIMITED TO, BUT NOT REQUIRED TO SUBMIT (3) THREE ENTRIES.
- ONLY ONE PRIZE WILL BE PAID TO EACH CONTESTANT. A CONTESTANT THAT WINS MORE THAN ONE PRIZE WILL BE AWARDED THE HIGHER OF THE PRIZES.
- ARTISTS WHO WIN FIRST, SECOND AND THIRD PRIZES IN THE 13 AND OVER AGE CATEGORY, AT ANY MULTI-REGIONAL ART COMPETITION, MAY ADVANCE THEIR WINNING PIECE(S) OF ART TO THE GRAND PRIZE ART COMPETITION HELD IN JUNE.
- MEDIA INCLUDE: PAINTINGS, PHOTOGRAPHY, PRINTS, SCULPTURE, BEADWORK, JEWELRY, POTTERY, FABRIC ART, AND MISC.

FOR MORE INFORMATION CONTACT: DENNETTE BARE
AT 1-800-880-9880 OR CITIZEN POTAWATOMI
NATION ART COMPETITION, 1601 S. GORDON
COOPER DR., SHAWNEE, OK 74801, OR BY E-MAIL
AT DBRAND@POTAWATOMI.ORG



QUARTERLY BUSINESS COMMITTEE MINUTES

CITIZEN POTAWATOMI NATION QUARTERLY BUSINESS COMMITTEE MEETING May 31, 2001

Present: Chairman John A. "Rocky" Barrett, Jr., Vice Chairman Linda Capps, Secretary/Treasurer Gene Bruno, Committeeman Hilton Melot and Deputy Administrator Bob Trousdale

Attendees: Tribal Enrollment Director Mary Farrell, Police Chief David Kubiak, Police Officer Mel Loyd, E&T Assistant Director Margaret Zientek, Safety Director Tim Zientek, and tribal members: Leon and Veta Bruno, Marie Treadway, Esther Lowden, Jacob Miller, Leann Miller, Grievance Committeeman Kristie Hall, Eric and Susan Campbell, Bob Davis, Sam Howell, Mildred Flynn, Teresa Vieux and Jim Shirey

Absent: Committeeman J. P. Motley and Administrative Services Director Vickie Canfield

Call to Order: Chairman Barrett called the meeting to order at 6:00 p.m.

First item of business: Minutes of the previous quarterly Business Committee meeting of February 22, 2001 were approved as read on a motion made by Gene Bruno and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Second item of business: Resolution 01-102 – A resolution appointing District Court Judge Gregory H. Bigler as Supreme Court Justice for the Citizen Potawatomi Nation. Motion to approve Resolution 01-102 was made by Hilton Melot and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Third item of business: Resolution 01-103 – A resolution authorizing the submittal of the Nation's Fiscal Year 2002 Environmental Protection Agency (EPA) General Assistance Program (GAP) grant application. Motion to approve Resolution 01-103 was made by Linda Capps and seconded by Gene Bruno. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Fourth item of business: Resolution 01-104 – A resolution authorizing the submittal of the Nation's Early Head Start Expansion Grant to the Department of Health and Human Services – Administration for Children and Families. Motion to approve Resolution 01-104 was made by Gene Bruno and seconded by Hilton Melot. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Fifth item of business: Resolution 01-105 – A resolution authorizing the submittal of the Nation's fiscal year 2002 Early Head Start grant application to the Department of Health and Human Services – Administration for Children and Families. Motion to approve Resolution 01-105 was made by Hilton Melot and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Page 2
Quarterly Business Committee Minutes
5-31-01

Sixth item of business: Resolution 01-106 – A resolution supporting the update of the Nation's Indian Reservation Road (IRR) inventory data and submittal of the data to the Bureau of Indian Affairs (BIA). Motion to approve Resolution 01-106 was made by Gene Bruno and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Seventh item of business: Resolution 01-107 – A resolution supporting the addition of new road miles to the Nation's existing Indian Reservation Road (IRR) inventory and submittal of the inventory to the Bureau of Indian Affairs (BIA). Motion to approve Resolution 01-107 was made by Linda Capps and seconded by Gene Bruno. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Eighth item of business: Resolution 01-108 – A resolution adopting the Nation's Fiscal Year 2001 Transportation Improvement Plan (TIP) and submittal of the plan to the Bureau of Indian Affairs (BIA). Motion to approve Resolution 01-108 was made by Hilton Melot and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Ninth item of business: Resolution 01-109 – A resolution adopting the Nation's Fiscal Year 2002 road maintenance plan and budget, if funded, by the Bureau of Indian Affairs (BIA). Motion to approve Resolution 01-109 was made by Gene Bruno and seconded by Hilton Melot. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Tenth item of business: Resolution 01-110 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation. Motion to approve Resolution 01-110 enrolling 10 applicants was made by Hilton Melot and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Eleventh item of business: Resolution 01-111 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-111 enrolling 24 descendency applicants by made by Gene Bruno and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Twelfth item of business: Resolution 01-112 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-112 enrolling 20 descendency applicants by made by Hilton Melot and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Thirteenth item of business: Resolution 01-113 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-113 enrolling 25 descendency applicants by made by Gene Bruno and seconded by Hilton Melot. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Page 3
Quarterly Business Committee Minutes
5-31-01

Fourteenth item of business: Resolution 01-114 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-114 enrolling 24 descendency applicants by made by Linda Capps and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Fifteenth item of business: Resolution 01-115 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-115 enrolling 24 descendency applicants by made by Linda Capps and seconded by Gene Bruno. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Sixteenth item of business: Resolution 01-116 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-116 enrolling 21 descendency applicants by made by Hilton Melot and seconded by Linda Capps. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Seventeenth item of business: Resolution 01-117 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-117 enrolling 21 descendency applicants by made by Gene Bruno and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Eighteenth item of business: Resolution 01-118 – A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency. Motion to approve Resolution 01-118 enrolling 16 descendency applicants by made by Linda Capps and seconded by Gene Bruno. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Nineteenth item of business: Burial fund paid \$1000.00 to: Wanda R. Hansen and Elizabeth Frances Holland.

Twentieth item of business: Chairman Barrett proposed: "A resolution authorizing the Citizen Potawatomi Nation Tax Commission to issue Tribal License tags and making payments to member's local schools." After discussion, Linda Capps made a motion to table this issue. Seconded by Hilton Melot. Tabled – 3 voting for, 1 opposed, 1 absent, 0 abstentions.

Business Committee recessed at 7:03 p.m. (Tax Commission)
Business Committee reconvened at 7:23 p.m.

Twenty-first item of business: Resolution 01-119: A resolution authorizing a \$5,000 appropriation from the General Fund to the Emergency Tribal Assistance Fund. Motion to approve Resolution 01-119 by Hilton Melot and seconded by John Barrett. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions.

Page 4
Quarterly Business Committee Minutes
5-31-01

Twenty-second item of business: There being no further business before the Committee, motion to adjourn was made by Gene Bruno and seconded by Hilton Melot. Passed 4 voting for, 0 opposed, 1 absent, 0 abstentions. Meeting adjourned at 8:17 p.m.

Minutes approved by:

John A. Barrett, Jr., Chairman

Gene Bruno, Secretary/Treasurer

**Minutes Of The August Quarterly Business Meeting
Have Not Yet Been Approved. They Will Be Reprinted
In A Future Issue**

RESOLUTIONS LOG

Date	Resolution #	Title	Vote (for, opposed, absent, abstentions)
7-18-01	02-01	A resolution authorizing the submittal of the Nation's supplemental Diabetes Grant Application for FY 2001 to the Department of Health and Human Services - IHS	5-0-0-0
7-18-01	02-02	A resolution supporting the addition of road miles to the Nation's existing Bureau of Indian Affairs Indian Reservation Road Inventory and amendment of Resolution Pott # 01-107	5-0-0-0
7-18-01	02-03	A resolution supporting the Title VI - Native American Caregiver Support Program Supplemental Grant Application and its submittal to the Administration on Aging	5-0-0-0
7-18-01	02-04	A resolution supporting the Regional Administrative structure and scoring criteria of the Indian Community Development Block Grant of the U.S. Dept of HUD prior to its FY 2001 inclusion in the Supernova	5-0-0-0
7-18-01	02-05	A resolution approving Amendment 1 to Digital Insight Master Services Agreement and Exhibits attached thereto, on behalf of the Citizen Potawatomi Nation and authorizing the Chairman to sign said agreement	5-0-0-0
7-25-01	02-06	A resolution approving a \$700,000 withdrawal from interest on program money from judgment funds awarded by the United States Court of Claims and authorizing Chairman John A. Barrett, Jr., and Secretary-Treasurer Gene Bruno to sign documents necessary for the withdrawal	5-0-0-0
7-31-01	02-07	A resolution proclaiming September 2001 as National Native American Wellbriety Month in the Citizen Potawatomi Nation	
7-31-01	02-08	A resolution appointing David Bourbonnais as the Wildlife Conservationist for the Citizen Potawatomi Nation	5-0-0-0
8-30-01	02-09	A resolution supporting the Citizen Potawatomi Nation's Sanitation Facilities Construction Program application for funding through PL 86-121 offered through the U.S. Indian Health Service	2-1-1-1
8-30-01	02-10	A resolution approving the extension and appropriation of federal funds for the Administration for Native American's grant entitled "Community Business Development and Financing Project"	2-1-1-1
8-30-01	02-11	A resolution supporting the submission of the FY 2002 Child and Adult Care Food Program grant application to the Oklahoma Department of Education	4-0-1-0
8-30-01	02-12	A resolution supporting the submission of the FY 2002 Low Income Housing and Energy Assistance Program (LIHEAP) grant application to the Administration for Children and Families	4-0-1-0
8-30-01	02-13	A resolution supporting the submission of the FY 2002 Community Services Block Grant (CSBG) application to the Administration for Children and Families	4-0-1-0
8-30-01	02-14	A resolution approving construction of a "Nutrition and Wellness Center"	4-0-1-0
8-30-01	02-15	A resolution approving Midwest Jubilee Inc. of Harrah, OK to use the Citizen Potawatomi Nation Festival grounds for the purpose of staging the Midwest Bluegrass Festival from August 21, 2001 through August 24, 2002	4-0-1-0
8-30-01	02-16	A resolution pertaining to enrollment into the Citizen Potawatomi Nation	
8-30-01	02-17 02-18 02-19 02-20 02-21 02-22 02-23 02-24	A resolution pertaining to enrollment into the Citizen Potawatomi Nation by descendency	4-0-1-0

Tribal member revives age-old art of flint knapping

The following article was taken from the August 1, 2001, Elk River Star News. Dale Cannon is a Citizen Potawatomi Nation tribal member.

By SUSAN M.A. LARSON

The age-old craft of flint knapping has taken Dale Cannon on a journey back to the stone age, and forward to acclaim with the Smithsonian Institute.

The Zimmerman man is what's known as a lapidary knapper. He has turned his creations into a thriving business called Future Artifacts. Using modern and ancient techniques, Cannon creates stone knives, arrowheads, spear tips and such.

It is Cannon's knives with stone handles and blades, along with his knowledge of the craft, that have brought many accolades of late.

"I've set my standards high for my work and I keep them there," said Cannon. "Because of this, I always win."

He certainly does.

Cannon was recently hired by the Smithsonian Institute (yes, the one in Washington, D.C.) to act as an artistic consultant and help set up the stonepoint tool collection for its new Native American museum slated to open in 3 to 4 years. Some of his original work will be part of the exhibit as an example of modern-day flint knapping.

At a recent meeting with Smithsonian officials, a videotape was made of Cannon explaining modern and ancient techniques of how flint knapping is done. He also gave a demonstration for an interactive touch-screen video that will be part of the exhibit.

When asked how the Smithsonian found him, Cannon just smiled and replied, "I got friends."

Knapping, in simple terms, is flaking off bits of rock or stone by striking it with a tool to create the desired shape. The

knapping or chipping creates ripples in the stone that are as unique as snowflakes.

Cannon's fascination with the process began after he found a genuine arrowhead in the spring of 1990.

"It was like face-to-face contact with a stone-age person," he said. "I had a

hard time envisioning what these people looked like or how they lived. It possessed me. It's all I wanted to do - learn how to do this. I set a goal for myself that I was to be the best."

For the most part, Cannon is self-taught through trial and experience. His brother showed him the basics and he sought out experts in the field for input.

Ironically, he is now one of the experts others seek out for help.

Cannon has become something of a celebrity in flint knapping circles. He has made an instructional video on the "flake over grinding technique;" he has been featured on a flint knapper calendar for several years; was the subject of a lapidary journal; and was featured several years ago in a PBS special.

Cannon has also done lecturing and demonstrations at universities. He would like to do more work with universities, especially lecturing to archeology students.

The craft of flint knapping dates back "from 13,000 years to the present," said Cannon. "Right now, there are about 5,000 active flint knappers in the United States. Flint knapping is alive and well. I've attended 'knapins' coast to coast. About every couple of weeks there's one somewhere."

A knap-in allows for swapping of ideas, techniques and materials to work with.

A variety of materials can be used for knapping - jasper, agate, flint, opal and obsidian, to name a few.

The stone that becomes Cannon's masterpieces come from all over the world. It is sent to him by friends, or he buys it at knapins.

"I go for color," Cannon noted. "If it has color, I'll use it."

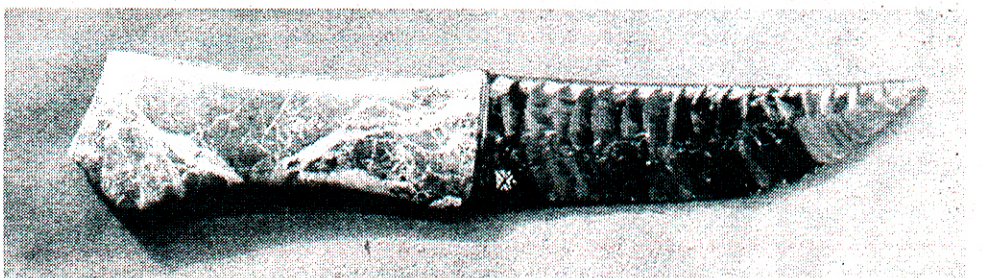
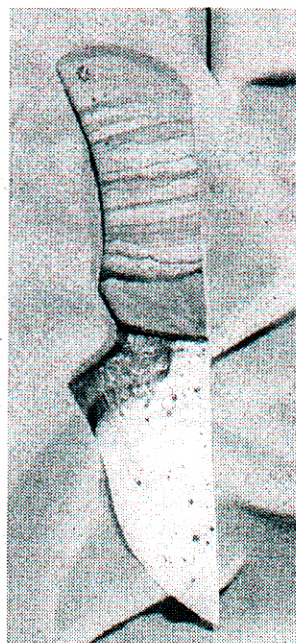
His knife blades are knapped and the handles are ground and polished. The handles are usually made of such materials as marble or limestone.

He uses an 18-inch rock saw to cut the rocks into slabs to fashion the blades before the knapping process begins.

Once the blade is finished, a crevice is roughed out in the handle and the blade is ground to fit it. The two are epoxied together and as a finishing touch, Cannon adds silver trim at the joint.

Cannon is approaching his 5,000th knife. He can do custom work to suit his customer's needs. He also will fashion a matching stone knife stand out of the same material as the handle. He has also made daggers and swords. He can be reached at 763-856-4975, or by e-mail, future@sherbnet.net.

"There are no rules in what I'm doing," Cannon noted. "No two are alike. They're one-of-a-kind and they can't be copied."





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Tom Treat, Design Technician; Bill Nuttle, Roads/Community Development Director; Joe Rosser, Construction Foreman; And Jackie Gamble, Equipment Operator, Review Notes

Grocery store parking lot passes final inspection

A final construction inspection of the Citizen Potawatomi Nation's FireLake Discount Foods Parking Lot was recently conducted by Lee Grimes, Bureau of Indian Affairs (BIA) Engineer for the Southwest Regional Office in Anadarko, Oklahoma.

The 450,000 (approx) square foot Parking Lot Project was funded through a Master Design and Construction Contract with the BIA as a self-determination construction Program pursuant to Title I of the Indian Self-Determination and Education Assistance and through the authority of the Citizen Potawatomi Nation. According to Bill Nuttle, CPN Roads Director, "The entire project was conceived, designed, engineered and constructed by the tribe in the true spirit of self-determination."

The parking lot provides convenient access to and from the CPN's new FireLake Discount Food Center, which, in alliance with other existing tribal economic development projects, allows the tribe to provide social, educational, cultural, health and other economic benefits to tribal members and the community. Nuttle extended special tribute to the Citizen Potawatomi Nation's Business Committee, and staff professionals Rhonda Butcher, Lisa Kraft, Don Reynolds, Ron Everett, Tom Treat, and extended credit to members of the tribal construction team members for successful completion of the project.

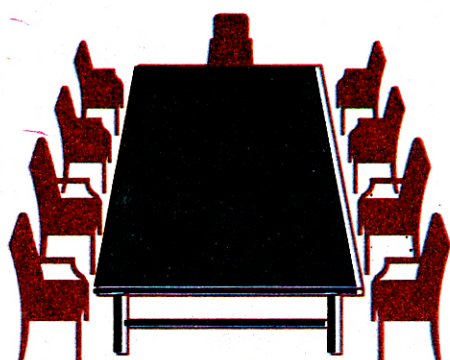
QUARTERLY BUSINESS COMMITTEE MEETING SCHEDULE

November 29, 2001

May 30, 2002

February 29, 2002

August 29, 2002



6 P.M.
Employment & Training
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Citizen Potawatomi Nation
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PLEASE NOTE:

Regional Council Meetings Are Currently Being Scheduled. There Will Be A Major Change This Year:

**ALL REGIONAL COUNCILS
WILL BE HELD AFTER THE
FIRST OF THE YEAR.**

Exact Dates Will Be Published In The HowNiKan As Soon As They Have Been Set Or Call Headquarters After The First Of The Year.